PUBLISHED BY A COMMITTEE, FOR THE METHODIST EPISCOPAL CHURCH, SOUTH-D. R. M'ANALLY, EDITOR.

Nos. 78 and 80° Pine Street.

ST. LOUIS, THURSDAY, DECEMBER 9, 1858.

Volume VIII., No. 16.

For the St. Louis Christian Advocate.

The Church in the Wilderness of Paran.

of many nations have I made thee. * * * the promise that the ordinances of the Church. grace of the gospel of Christ, should be committed to them forever. "And I will be their God." their promises realized, only on the score of faith-Obey me, and thou shalt be blessed according to the full tenure of these promises: disobey me,

Abraham was faithful. Abraham walked before God, and was perfect. He "was strong in faith-believing in hope against hope-giving God the glory." Four hundred and thirty years after God had given this covenant to Abraham, we are told that he gave Israel another cove; nant, when they were in the wilderness on their march to obtain the carnal Canaan embraced in the covenant made to Abraham. This second covenant was that of the law; it came from two immutable things," says the apostle. "in Mount Sinai; the first came rather from Mount | which" (i. e., in either of which) "it was impos-Moriah.

and I will cast thee off from them.

upon Pharaoh and his people, God had led forth sufficient pledge for the entire and entire and into the "place prepared for the Devil and his the Hebrews through the paths opened up for complete fulfillment of what he had promised angels." them through the sea. The songs of their de | them. So great was the sin, so aggravating its liverance had welled up from the saved hosts, and swept o'er the desert upon the wings of the wind. Moses had received the covenant of law; the waters had gushed from the smitten rock; destruction, by the intercession of Moses, who. the aliens of Israel and enemies of Israel's God as the leader of that people, and the type of had been met and vanquished in many a battle; parched and barren wastes had been crossed; cacy at his throne. dangers thick and heart-appalling had been passed; when the Hebrews "removed from Haz eroth and pitched in the wilderness of Paran." Through all the past God had never forsaken is infinitely sinful. them. Though many a time the dark cloud of Divine wrath had lowered o'er the tents of Israel, and the red flashes of Heaven's anger flamed out from amid its heavy enfoldings, threatening Israel with speedy and summary judgments upon them for their sins, yet, for his servant Moses' sake, who was always willing to stand and plead with his God to spare his own peculiar people, those threatened judgments fell not, save on the more audacious and stiff-necked offenders. The swords of Levi, and the plagues of God, and the fiery, flying serpents, had consumed some thousands of above too much the case in the present day? Israel's most daring and idolatrous sinners, but still the camps and tents of Israel were protected lamp but not the oil—only the profession, and desand led by the pillar of cloud, and the pillar of fire; still the manna fell, and the "Rock," the type of the "promise of Israel," followed them; still God dwelt among his people, and "led them, as a flock, by the hand of Moses and Aaron," when the Church pitched her tents "in the wilderness of Paran."

Kadesh-barnea was well nigh on the borders of the promised Canaan. The transit from the camp there to an ingress on the soil of the longlooked-for possession would be short and quickly Kadesh-barnea was in the wildnerness of Paran, right near the southern, or rather southwestern limit of Canaan. It was so near the land that there, in obedience to Jehovalı, they halted in order to make the necessary preliminary arrangements for going over and taking possession of the whole land. From Kadesh barnea the tribe sent out their twelve spies to "search out the land," and report to them at that camp concerning the country, its soil, its inhabitants, productions, and other things. The spies returned, but, strange to say, with an evil report of the land. True, they brought with them, as a sort of apology for their fears and misgivings, a pledge for the goodness of the land, a cluster of grapes gathered from the vale of Eshcol. And, now, behold the desperate inconsistencies of the unbelieving fears of the house of Israel on the day of the return of the spies from the land of Canaan. Was it possible that Jehovah had brought his chosen people out there in the wilderness to leave them to perish by the hand of his enemies? Having promised for many years ago, and sworn by his own great name to perform t t promise, to give, "for an everlasting possession," the land of the Hittite, and of the Hivites, and of the Jebusites, and of the Canaanites, was he now able to fulfill that promise? Was he now unable to cast out even the sons of Anak, and lead into their land the armies of Israel-the armies of God? And did Jehovah intend merely to tantalize his servant, the father of the faithcalf, and the thousands that fell before the sword them!"

of Levi was a severe vindication of the honor of Jehovah's laws. Again, at Massah they chode In the seventeenth chapter of Genesis we have with the servant of God; they murmured, too, this record concerning Abraham, the father of against the Most High, and died with the plague the faithful: "And when Abram was ninety years | spot upon them while the flesh of the quails was old and nine, the Lord appeared to Abram and | yet in their mouths; but never had a sin of such said unto him, I am the Almighty God; walk appalling heinousness marked the history of that before me, and be thou perfect. And I will peculiarly favored but recreant people, as when make my covenant between me and thee, and they "limited the Holy One of Israel," and were will multiply thee exceedingly. And Abram fell turned back by an angered God to wander and on his face: and God talked with him, saying, perish in the wilderness. The sin induced by As for me, behold, my covenant is with thee, and the unfaithful spies was the sin of unbelief. Idolthou shalt be a father of many nations. Neither atry was a weak perversion of the true worship shall thy name any more be called Abram, but of Jehovah; the chiding in the wilderness of Zin thy name shall be called Abraham: for a father a refusal to submit to the ways of Divine providence, but to disbelieve Jehovah in all that he And I will give unto thee, and to thy seed after had spoken, and pledged, and done, for the making thee, the land wherein thou art a stranger, all sure to them the possessing of their promised inherthe land of Canaan, for an everlasting possession; itance, was to cast dishonor upon the name of the and I will be their God." In this covenant be- Most High, and impeach his veracity. The case tween God and Abraham are embraced, by di- was an aggravated case. The sin was, like the rect stipulation or promise, on the part of the sins of unbelief in every instance, of infinite mag-Almighty God, two things, one a carnal or tem- nitude. It was to forget all "the wonders in the poral thing, viz: the promised possession of the land of Ham," wrought for the rescue of Israel: land of Canaan by the descendants of Abraham; it was to forget the high-handed salvation wrought the second, a spiritual or gracious thing, viz: out for them at the Red Sea; it was to forget the giving of the "fiery law" amid the lightnings together with the immunities of the Church, and and the thunders, and the voice of the trump flashing and pealing from awe-capped Sinai; it was to forget the protective providences of the These pledges, however, could be performed, or pillar of cloud by day, and the pillar of fire by night; it was to forget the manna that fell from fulness to the conditions of then by Abraham heaven, even angels' fcod, and the streams that and his posterity. "Walk before me, and be gushed from the rock which followed them. and thou perfect," said the God of the promises. the quails sent to yield them meat, and the power given them to withstand and overcome their most active and powerful enemies, and to pass by all the loving kindnesses and mercies showed them by all the way of their journeyings, to disbelieve Jehovah on that day. Nor was that all. According to an Eastern understanding of the very term covenant, in which the parties were bound by the sacredness of their oaths, as well as pledges by the honor of their words, to disbelieve God was not only to impeach the veracity of his word, but charge him very directly with perjury, or disregarding his cath; for "by sible for God to lie," had he given them, in the The God of the promises had saved his chosen covenant with Abraham, and in its renewal to race, the visible Church, from the domination of Isaac and Jacob, and in all his dealings with Egyptian tyranny. Amid the scourges inflicted them thereafter, "a strong consolation," an all-

> Reader, we write down this sentiment as one inference from the actions of the Church in the wilderness of Paran: Disbelief in God's Word

For the St. Louis Christian Advocate. "But he answered and said, verily I say unto you I know you not."

We read in the chapter, from which the above is taken, that there were ten virgins which took their lamps and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps. Is not the How many, God only knows, who have the titute of the grace of God in the heart! O the remorse and guilt that must hang over such in a dying hour! To live in this world with no hope for the next, and that, too, under the garb of Christianity, is an insult to Jehovah. If we have not the witness of the Spirit, we are none of His. Man need not deceive himself, and he can not deceive his God, and must, without repentance. hear the dreadful language, "Depart from me, ye cursed, I never knew you." It will avail us nothing, then, to say that we were very zealous for the cause of Christ-that we filled high positions in the Church, or even cast out devils. No. no. If we are destitute of the grace of God, we must be banished from the presence of God and the Lamb forever! How careful ought we to live, and endeavor to keep our lamps trimmed and brightly burning; and if, through the devices and temptation of Satan, our oil should decrease, we should immediately apply to our heavenly Father, who giveth willingly, and upbraideth not. If we do this, then, in a dying hour, the thought of the eternal weight of glory that awaits us, will cause our lamps to shine with additional brightness, and we shall enjoy the smile of the bridegroom forever. May we all live as we would wish to die, is my prayer.

W. L. T. E.

Landmark, Mo., Nov. 27, 1858.

HE HAD HIM THERE .- A Boston correspond ent of a New York paper tells the following good

Mr. James N. Buffum, of Lynn, who is a selftaught man of much intelligence, was a witness in some case in which Otis P. Lord, Esq, was counsel for the other side. In the course of his gations at all; their eyes are all the while on him till he had reached the farthest end of the gentleman stated the par ticulars of his property with the money, spent it all inside of a week, and testimony he made use of the expression "philo- the manuscript; or, what is still worse, alter- piazza on another side of the house, when turn- up to £2,940. "That's all very good," said the then shipped again." sophically speaking." Mr. Lord caught it up nately on the manuscript and on the ceiling, or ing to me, he expressed himself in a few brief sergeant, "but you want £60 more to be worth sophically speaking." Air. Lord caught it up laterly and of the centre, or line to an and turned and twisted it as best he could, to gazing into the far-off corners of the gallery, or words, to the effect that he felt himself to have £3,000." "For that sum," replied the gentle-old body like me. For your sake, I will take make the witness appear ridiculous. The matter into vacancy. The habit of suddenly throwing been for a long time in a backslidden state, man, in no way disconcerted, "I have a note it. Oh! you remind me of my poor son, George, in dispute had something to do with the strength up the eyes to the ceiling deserves no milder and that he must forthwith acknowledge the of hand of one Sergeant Davy, and I hope he of hogsheads. "Supposing the air was exhaust- term than abominable. It gives the preacher grace of God in his children, or perish. will have the hones y soon to settle it." The George White! where are you now?" ed from a hogshead," asked Mr. Lord, "what the appearance of a person going off into an epi- His words were few, but they were enough, laughter that this reply excited extended even to part of it would give way first?" "The head, of leptic fit; nothing but the whites of his eyes can and strong enough. I sank to my knees and the bench; the sergeant looked abashed, and course," replied the witness. "Ah, the head!" be seen by the congregation, and the spectacle is burst into tears at the utterance of them, Lord Mansfield observed, in his usual urbane ful, in the covenant made and the stood trembling by me, tone, "Well, brother Davy, I think we may more than four hundred years before? Such prepare them for fun; "now, Mr. Witness, as spared to get rid of so bad a habit. The and then bade me get the books. The Bible cept the bail."—Polson's Law and Lawyers. preacher who does not look the people in the

For the St. Louis Christian Advocate. Proverbial Sermons, by Fletcher.

"Because there is wrath, beware."-Job xxxvi. 18. Vain mortal, trespass not too long upon the forbearance and mercy of thy God, lest thou learn, in the bitter pains of an endless death. there is wrath with Ged. Thy God is merciful, or thou had ere this been sentenced. Thy God is slow to anger, or it had already been kindled, in a consuming fire, upon thy guilty soul. He delights not in thy death, or thou had long since been wailing in eternal torment. Knowest thou not that the "forbearance and mercy of thy God would lead thee to repentance i" A world of is love "-all affection for thy lost and blighted | soul. "God so loved the world," &c. Earth blooms with fragrance for thy happiness. Angels to inspire thy noblest aspirations after immortality and eternal life. Black as thy crimes are, blighted as thou art by sin, fearful as is thy doom, thou hast been redeemed, thou mayest yet

teach thee of truth, of love, and of heaven, he there is wrath. beware." race: and behold its fulfillment, in the widespread ravages sin has made in our world. murderer: read it in the fearful storm that swept a guilty race from the face of the earth; read it in the wail of anguish, wafted from a thousand homes, where the first-born lay cold in death; read it in the hissing fire that consumed the guilty cities of the plain; read it, O, read it, in letters of blood, upon the mangled soul of thy brother, thy friend; in the sighs and tears, in the fire, in the storm, beating furiously upon the heads of the guilty inmates of the burning lake; read it in the stern language of thy God. Every page of inspiration is teeming with curses against thee, if thou repent not. Thy God is "angry with thee every day." Thou shalt be "cast into outer darkness," &c.; "into the lake which burneth with fire and brimstone"; "into hell";

every circumstance under which it was committed, that Jehovah was only turned from a de-Thy God rules on earth. His hand can strew an invitation to a ball. The bare coincidence of that clared intention to fetch on Israel a summary thy pathway with fragrant flowers, or plant it thick with piercing thorns. His hand can gently ing better left for me. But could I so suddenly Messiah, was allowed a near and familiar advothee into a waste, howling wilderness, where no seeking? Was it impossible for me to become a ray of sunshine will ever fall upon thy heart. His providence can guide thee amid earth's clouds and storms, smooth thy passage to the tomb, illumine the gloom and darkness of the grave, and waft thy blood-washed spirit to the blissful regions of immortality, or fill thy heart with bitter anguish, make thy death terrible, out of my immediate family; and, in the present drink, for to-morrow we" shall be in heaven. upon thy soul, and thou become an outcast from Beware lest thy God, whose purity can not pass | break with my former associates. by thy offenses, call thee to an account, and thou ere death hurry thy guilty soul to a fearful retribution, and thou find no place of "repentance, though thou seek it carefully with tears;" "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Beware lest, when "the great day of His wrath is come," "thou call on the rocks and mountains to fall on thee, and hide thee from His presence." "Flee the wrath to come," repent of thy sins, believe in thy Savior, love and obey thy God. Frame thy heart to virtue, wash thy soul in the

Nov. 25th. 1858.

"IT IS OF THE LORD'S MERCIES."-I believe the Lord has always, ready provided, some kind Samaritan, journeying, as if by chance, on the very road where the wounded traveler lies, and who arrives just at the very moment when "oil and wine" are especially needed. I believe, too, that the Lord, in the workings of that provi dence which is over all his works, and which suffereth not a sparrow or a hedgeling to fall to the ground unpermitted of him, whenever he has a ruised and torn one of his flock needing a ten derer hand than usual to nurture and to heal it. has that hand ready to stretch out and helphas one close at hand to supply the want-one whose own heart has been, perhaps, touched and prepared by sorrow for the especial work of sympathy with some other torn and sorrowing one of the family. We are apt to say of such apparently accidental circumstances, "How very fortunate!" but faith lifts up the curtain, and sees God's hand at work, and cries out, "It is of the Lord's mercies."—Rev. B. Bouchier.

Bishop Capers' Conversion.

and thus writes of his feelings:

"The meeting over, I stopped for a day or two at my uncle's. The day that I left it, as I dwelt on its scenes still lingering on my ear, and my spirit confidently approving, I felt a lively and I wished under the influence of it to bind satisfaction in the contemplation of what appeared to me to be the greatest possible discovery. which was that a sinner could be forgiven his sins; could be reconciled to God; could have peace with God, witnessed by the Holy Spirit through faith in our Lord Jesus Christ. Yet I working of a godly sorrow; no extraordingry beauty would teach thy heart to love; a home of sense of guilt; no action of repentance. Indeed, bliss would win thy love for heaven. Thy "God my feelings seemed absorbed in this sense of satisfaction that beyond all doubt I had learned so great a lesson. Fer though I had not experienced it in my own soul, I was satisfied of the verity of it by the consent of my consciousness as to what guard thy tootsteps from danger; God speaks, I had witnessed in others; something which I live—live amid the splendor of an eternal day. where heaven brightens under the smiles of a pray? I was a sinner, and repentance and for sion by the preacher at the door; a vivid repregreen" to spread out on either side, making even reconciled God. Whilst thus thy God would giveness of ain was afforded me. Must it not sentation being made to my mind of the charthe desert of the soul "rejoice and blossom as speaks, in the solemn voice of warning, "Because tinued all night in prayer to God. Returning others were rejected. At first I felt as if I too sun of righteousness pours its effulgent rays on Would'st thou know the wrath of God? Hear nothing else but devotion. My whole time was Christians only, and without the witness of adop-spiritual winter, and melts the cold snows and the curse pronounced against thee and all thy given to reading the Scriptures, meditation, and tion I could not claim that title. Was it par- breaks the ice-bound streams; or when the show-Read it in the curse pronounced against the first no abatement, there was no one point of time at himself would be the Judge. And what should streams. my fast-days, having taken my Bible with me tensely taken up with an opposite one. Was "trial wave," as it rolls itself inland, as if to into the wood with the purpose of spending a there anything lacking to me which Christ could hasten the hour of union, and give the redeemed day there in devotion, and, having continued a not give? Had he not bought me with the soul a blessed sense, a foretaste of eternal felicity long time on my knees, I became so much ex- price of his own blood which had pladged his and future joy. "There the glorious land will hausted as to fall asleep. I can not describe— willingness with his power to save? And why be unto us a place of broad rivers and streams, bitter anguish of a world under sentence of eter- it can scarcely be imagined—in what terror I was I so long without the witness of adoption, wherein shall go no galley, with sails, neither nal death: read it. O. read it. in the consuming awoke. Asleep in prayer! Fasting and ray-except only by my unbelief? Faith that should shall gallant ships pass through."—Christian ing, with the Bible open before me, and asleep! trust him to bestow his grace, would honor him Evan. seemed to myself a monster of profanity, who more than the unbelief that doubted of his doing had mocked God to his face, and must surely so much. All this and much more was presented have committed the unpardonable sin. What to my mind in an instant, and I felt an idescribawas I to do? And there appeared nothing, ble yearning after faith. Yes, I felt much more; him that select circle of literary friends who often nothing! And I was ready to condemn myself there came with it such a prevailing apprehen- met to hear the recitations of each other's pro-

tal foe had been concentrated on that fatal hour, a child of God." "Because there is wrath, beware" lest thou be there met me as I returned to the house from consumed in the lake of fire; tremble lest His that melancholy scene of the wood, a well-known wrath fall upon thee, in sudden destruction. | card: 'To TEA AND SPEND THE LYRNING.' It was such an invitation at such a moment seemed to tell me that I was doomed, and there was nothlead thee amid the fair bowers of Eden, or thrust give up all hope of the better things I had been spiritual Christian? And was the world my is to be envied. only heritage; and must I turn to it in despair of falling asleep on my knees. Then, I was not of God.) he himself should be a castaway. a Methodist, and now, probably, never would be. My religious feelings had been known to no one and cast both soul and body into an endless hell. state of things had better not become known, as

be found a pauper at the bar of justice. Beware in a ball room in so sad a mood. I was going be drowned, "hallelujah." to a ball as to an ante-chamber of the pit below; yet I was going. I felt a loathing of it, as of a Sodom. Had he only joined with the "Sodomcup which had intoxicated me in time past, but ites," or tarried with his sons who married his which was now presented with its wine turned daughters, or looked back like his wife, his into gall, and yet I was going to taste of that loathsome cup. On the way I would have turned back and gone home; but no, the invitation had ucated should be afraid to sin-but that David, I did not go, what should I answer when I might awe and sin not," is unaccountable! Probably be asked for the reason of it? And might it not he had not learned that the wicked should only serve as a rebuke of dancing for me to go and be cast into hades, i. e., the valley of Hinnoun. then decline dancing, of which I had been known | He lived under a dark dispensation. to be exceedingly fond? But enough of this unblood of Christ, and live to honor God, and bless danced. The hour was late when I got home murderer, and liar, and drunkard, (Rev. xxi. 8; flurry of my spirits and bodily fatigue, after such | well as those whose names are found written in a day and so much of such a night, made it easier | the book of life. "The wicked" shall not "go for me to go to bed without prayer than I was away into everlasting (Gr. aiona) punishment." to find it in the morning to go away from my and shall rejoice with "the righteous" who lected; and may God save you from ever suffer- ings! they left the world in horror, for they ing anything like the sinking of heart, and the thought of rising "to shame and everlasting bedside without daring so much as to bow on my kingdom where nothing that defiles shall enter. knees! I felt as one wandering along some dark Yes, "and dogs, and sorcerers, and whoremonlabyrinthian way, who had been given a light and | gers, and murderers, and idolaters, and whothe day before, and then the ball at night, and shall mingle their voices with the "blessed which could avail to comfort me, and I gave up all for xix. 9.)-Observer.

An interval of two years. He goes to college

and mercy to me in breaking the snare of the fowler that my soul might escape. That most in-law of our conversation the year before, when I had expressed the purpose of joining the Church without delay if ever I should be favored to feel again as I had formerly felt. This great visitation I was now conscious had been granted me, myself to the fulfillment of that purpose, which I promised to do the next time the circuit preacher

came to Rembert's meeting house. "I did not consider my feelings on this oceasion to imply conversion, any more than those of was conscious of no painful conviction of sin; no faith embraced not so much. But I knew them to be from God, as I had known it on that former occasion, and this alone was half a world

> He went out exhorting, as one said, "with the shell on his back "-but was rather pressed into

the spirit of adoption till a few months after: "A love feast was held on Sunday morning at myself had also felt serving to demonstrate the 9 o'clock. I had never attended one, and haptruth of the whole as piece and part of that pened never to have made any inquiries about stream, the dead and dying remains of past affecwhole. But, as I was going to bed that night, I them; so that going into this one I knew not how tions and former lusts, and bearing on its bosom found myself strongly arrested with the thought of it was to be conducted, nor of what the services a the sand newly launched hopes. my responsibility for the use I should make of the should consist. I first found myself strongly aflight afforded me. Ought I not instantly to fected on seeing one and another refused admis- generating, causing a wide expanse of "living turn fearfully to my condemnation if I did not acter of the meeting, in which, as I supposed, the rose." forthwith seek it? I fell on my knees and con- none but approved persons could be present, and home, I occupied myself, for several weeks, with had no right to be there. It was a meeting of the heart that has experienced the rigors of a prayer. And yet while I never distrusted the tiality, or lack of information, which had let me ers of grace fall on the heart's hill top, then a certainty of the great truths just stated, and all in while others were excluded? I might not blessed fulness pervaded all its course, many a though my purpose to pursue after them knew hope to be admitted into heaven thus, for God which I was enabled to realise their fulfillment it avail me to be in the Church, and gathered in in my case, so as to be assured that I myself had communion with its members in holy service, if passed from death to life by the blood of Jesus. at last the door of heaven should be shut against perfect peace, where undulating waves never roll I still fe't, at the best, that I was but a servant, me? But I was not suffered to pursue this train not a son. Thus it was with me when, one of of thought; but my mind was suddenly and in- sea is reached, the river of peace meets the great

Universalism.--If Universalism be the doctrine of the Scriptures, it follows, of course,

1. The happy man is he "whose conscience is seared with a hot iron."

2. The suicide is a wise man.

3. The Atheist, who lives according to the dictates of nature, and has no dread of a future.

4. The apostle Paul was a fool for striving of ever inheriting the better world above? What "to bring his body into subjection." He actuan hour was that!—First, there was the incubus ally labored, lest, when he had preached to of an undefined condemnation for the monstrosity others, (that all men should inherit the kingdom

5. The Epicureans were better practical chris-6. How strange that Noah should preach

Beware lest thy disobedience bring all this wrath I could not not hope to become a Christian. righteousness, and continue faithful to his God. True, I could not any longer find any enjoyment and build an ark for "the saving of his house!" in the pleasures of the gay world; but, situated Had he "gone with the tide," he might have virtue—a rebel in feeling, a demon in destiny. as I was, it would be useless to give offence, and been among the saved in heaven, and while he was on earth, enduring temptation, have been "Surely no one ever went to meet associates saying, with those who were fortunate enough to

7. I wonder, also, that Lot went out of "fiery trial" had soon been over.

8. I do not wonder that children seriously edbeen accepted, and must be complied with. If with all his wisdom, should have said, "Stand in

9. The judgment, if this doctrine be true, will pleasant story. I went. And having gone, I be a day of universal joy. The adulterer, and and to bed-to bed without prayer. But the 1 Cor. vi. 9, 10,) and idolater, shall rejoice as bed without prayer. Then I was calm and col- enter "life eternal," (Gr. aiona.) Deluded behopelessness with which that morning I left that contempt," but now the veil is removed in that had extinguished it. First the scene of the wood soever loveth and maketh a lic," (Rev. xxii. 15,)

AWKWARD WITNESSES .- Sergeant Cockle, who -chooses his profession (law), and begins to was a rough, blustering fellow, once got from a study for it—resists the deism popular among his witness more than he gave. In a trial of a right asking alms, at the corner of Fourth and Chescompanions—"was often merry in the day, when of fishery, he asked the witness, "Dost thou nut streets, a smart-looking young sailor passed the night was dark with self-reproach." He was love fish?" "Ay," responded the witness, with within a few feet of her, gazing, for several at the house of a brother-in-law and sister, who a grin, "but I donno like cockle sauce with it." seconds, on her haggard face. She approached were converted at the last camp meeting at Rem- The roar of laughter which echoed through the him, and extended her palm in silence. Instantly court rather disturbed the learned sergeant. his hand found its way to his capacious pocket, "It grew night: supper was over: it was warm; There is an anecdote something similar related of and when he drew it out, it was filled with gold and we were sitting in a piazza open to the south- Sergeant Davy, a great lawyer of the last age. and silver, which he forced her to accept, saying: A Bad Habir.—We take the liberty of say- west breeze which fans our summer evenings. A gentleman once appeared in the Court of "There, good mother, take this; you may as ing to our clerical friends that one of the most My sister was singing with a soft clear voice King's Bench, to give bail in the sum of £3,000. well have it as the land sharks. The last cruise common and most flagrant faults of ministers, as some of the songs of the camp meeting; and as Sergeant Davy, wanting to display his wit, said I had out of New York found me with four hunpublic speakers, is the bad use they make of their she paused, my father touched my shoulder with to him sternly, "And pray, sir, how do you dred dollars on hand; but, as the neighbors told eyes. Many of them never look at their congre- his hand and slowly walked away. I followed make out that you are worth £3,000?" The me my old mother was dead, I got on a spree

PEACE LIKE A RIVER .- "Away among the From the autobiography of Bishop Cepers we truly solemn and overwhelming service of the single ox in a summer day could drain it dry. give an extract full of deep interest. In 1806, family over, I took occasion to remind my brother- It steals its unobtrusive way among the hills, till it spreads out in the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks cities, villages and cultivated farms, and bearing on its bosom more than half a thousand steamboats." This I have culled somewhere; I know not where, or when. Yet with the hubbling fountain in my eye, and roaring water-fall in my ear, I say: "Beautiful representation of a Christian's peace. Peace as a river !" Like a river in the commencement, trickling from some fissure in the heart, singing its own song as it the night after the camp-meeting in 1806. My dropped from leaf to leaf, from ledge to ledgenow gathering itself up in a little pool, saying to its joyous waters, "here we rest," anon rushing on again to fulfill its purpose, and gain its pa-

rent sea. Like a river in its progress, ever widening and deepening from the "ankles" to the "knees." it, than volunteering. Still, he did not obtain from the knees to the "loins," from the loins to waters to swim in, a river that can not be passed over," receiving new tributaries on the right and left, sweeping away as it rolls on its healthful

Like a river in its influence—holy, healthy,

"crevasse" through which it pours its sanctifying

Like a river in its termination—rolling into in strife or break in death. Long ere the great

THE BOOK OF RUTH.—It is said that Dr. Samnel Johnson on one occasion had gathered around as a trifler from the beginning, whose want of sion (or should I not eall it manifestation?) of ductions of genius, or to listen to such results of reverence had thus betrayed itself in what seemed | Christ, a present Savior, my Savior, that to be- literary discovery as any one might find among to be the most presumptuous form of sinning. lieve seemed to imply no effort. I could not but the unknown relics stowed away in the corners Alas for me, a darkness as of death shrouded my believe. I saw it, as it were, and I felt it, and of great libraries, or among restored framents of spirit, and how I might penetrate it I knew not. knew it, that Christ was mine, that I had re- ancient learning which were now and then brought "And, as if the malice and subtlety of my mor- ecived of the Spirit through him, and was become to light. At this interview the celebrated critic and essavist read to his friends what he said was a pastoral in prose, or what they might call a Bucolic or a Georgic, if they could give it a name, and locate its authorship and character. After reading from some manuscript or scattered leaves this entire book of Ruth, his literary associates were enraptured with admiration. They inquired where such an original and matchless production had originated; how it came to be known; and they declared that in all their classical readings they had never seen it, nor the like of it; and that such a relic of literature was now destined to immortality. The reader at length told them that this literary gem could be found in their printed Bibles, far back among the unread records of the Jewish judges and kings; and that in neglecting these ancient chronicles tians than is often supposed. "Let us eat and for heathen classics and for modern literature, they had overlooked the fountain of the purest learning.

THE ASHES OF COLUMBUS.—A cathedral in Havana claims the honor of sheltering the remains of the great navigator. A recent traveler thus describes the place:

"A mural tablet in the choir, on which is a bust of the illustrious Genoese in alto-relief, informs the public that all that is mortal of him reposes there; that while he has left the country he discovered to be the home of prosperous millions, he has made a voyage to a still more distant land, from which no traveler returns. One of the officials, who had an eye to business during the service, presented me with a printed card, telling the story of the hegira of these illustrious bones. Though Columbus died at Valladolid. in Spain, his remains were not permitted to rest there. They were first transported to a Carthusian Monastery at Seville; next they were removed across the seas to St. Domingo, and finally they were disinterred and brought to Ha-

"Here in the Antilles, with which the discovery which has rendered his name immortal has so intimate a connection, it is fitting that his dust should repose. The land which his heroism revealed to an astonished and admiring world. may well afford him room wherein to sleep his

[Correspondence of the Louisville Democrat.] Letter from Philadelphia.

I have very little in the way of news to write you this week, as our city is as dull as can be. One can not find sufficient matter out of which my light was out. No mitigating circumstances are called to the marriage of the Lamb," (Rev. to make even a tolerable letter of correspondence. In the absence, however, of anything really interesting, I will relate an incident which actually occurred on Wednesday of last week:

Whilst an aged and poorly-clad female was

"Oh! good—good sir! you are too kind to an who shipped and was drowned. Oh! George-

"George White!" hurriedly exclaimed the now excited sailor. "Why, that's my name! to tantalize his servant, the covenant made and duly entered upon ful, in the covenant made and fully entered with a glance at the jury to sometimes really painful. No effort should be while for a moment he stood trembling by me, tone, "Well, brother Davy, I think we may active means and caressed her affectionseized her in his arms, and caressed her affectionand then bade me get the books. The Rible cent the ball"—Paleon's Tana and Tanasana and Tanasan And you-you are my mother!" With this he more than four hundred years beforer out might be some of the startling which the least rational views of the least rational views of Israel in that day would lead us.

Israel in the table; the family came together; he had never.

Israel in the table; the family came together; he had leavers to get the books. The Books. The Books not look the people in the was put on the table; the family came together; he read the 103d Psalm, and t Israel in that day would lead us.

Israel in that d